A CALL

To all the

SHEPHERDS

OF

ISRAEL

To Remember their

Great Masters Last Loving Charge

TO THEM.

In Compliance with, and in Answer unto

A Late Letter

Sent abroad by a Worthy Author,

And Commended to the Members of several

SEPARATIONS in this KINGDOM,

To the end they might Return,

And Give Honour and Obedience

To their MOTHER,

And unite themselves in Love

To their Brethren, Sons of the Church

of *ENGLAND.*

LONDON, Printed for *John Norris.*

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MAY 28, 1913
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A

To the Right Honourable

ANTHONY ASHLEY COUPER Earl of SHAFTSBURY.

RIGHT HONOURABLE,

SInce the Lord hath so wonderfully preserved the low Taper of your weak Body, in the time of your confinement (though it seems to be almost spent) and hath been in great danger of being extinguished before its time, by such cruel Instruments as the Devil makes continual use of to destroy truth it self from the face of the Earth, and also de-throne the King of Heaven, if it were possible. Since he alone hath given you Courage and Wisdom to work your self from under many great and dark Clouds of false Witnesses, and now hath so dispersed them all (like the Sun in the Firmament) that you have liberty like to it; To run your Race with chearfulness, and much to the Glory of that God, who can yet lengthen your days by increasing your strength and vigor, that you may yet do him service both in Church and State, and add to the great testimony you have already given of your readiness and willingness herein upon all occasions. I have presumed so far, as to Dedicate this small and mean Book to your Honour, as a Newyears Gift; hoping you will please to favour it with your kind acceptance, though it contains only a few of my own weak Fancies; joyned with some Notes I had by me, and which I collected and put together in the time of your Confinement. They have indeed been read and approved by some Worthy Persons, whose goodness is such, that they will own truth, though in never so plain a dress; and some of them desire to have it Printed for the publick Good, both as it may more suit the meanest capacities than learneder things to the same purpose; and also as being short, it will run into the more

hands: the consideration hereof hath prevailed with me, to yield it to the Press, which I the more readily do, because the whole design of it, is to help make up our unhappy Breaches, which are as Wounds growing deeper and sorer then ever, for want of the chief Ingredient, true love amongst us, to make up that precious Balsome which only can heal them, and without the use of which, they must needs grow worse and worse still. Now since your Honour is better stored with this choice Infusion, than many others at this day; I mean Love, which you have laid up in the hearts of many, as in sure Store-houses. May the King of Kings imploy you in his Church, that you may improve that great stock of Love you have even in the hearts of Dissenters aswell as others; notwithstanding you honour the publick Church with your presence, and cleave to it (as it is hoped you do) to the preparing and spreading such a large Plaister, as may not only serve to cover but also cure that great and sore Wound or Breach that is now, and hath been for this many years in the true Church of Christ in these Nations, caused by the unhappy Differences, Animosities and Divisions amongst us. And may you be active in your place, and instrumental in this most excellent work of Uniting and Cementing as many as you can together; this would not only make you Renowned here, but make way for you into the everlasting Being of Christ and the Angels hereafter, where the Spirits of just Men are made perfect, and shall never end; to the which place the Lord bring you and all that love his Truth, and long for his Appearing; to whom I commit you and yours, begging your pardon for all the Absurdities herein committed, the which that they may never reflect upon any of the most Noble sort of Mankind; I will rather discover my self to be your Honours most humble Servant and Handmaid.

A CALL

TO ALL THE SHEPHERDS of *ISRAEL*,

To Remember

Their Great Master's Last Loving Charge to Them.

SIR,

IN my judgment your late Advice to the strayed Sheep, or scattered Children of our Mother the Church of *England* is both Learned and Excellent, informing the Children of their Duty one to another, and both of them to their Mother: But so modest are you as not to mind the Mother of hers; though that also is to be regarded, and whose demeanour ought to be such before them, as may render her worthy of the honour she expects from them. Now whereas I have a love to both, yet being an obscure person, I humbly make it my Request to you, That either your self or some other as well disposed, would be at the pains to do that thing effectually; and for this Reason amongst others I judge it needful, because the Childrens pre-

ſent ignorance and wilfulneſs in theſe days, proceed much from their Mothers former careleſneſs and idleneſs many years ago; when had ſhe been as good in her Practice, as for the moſt part ſhe hath been in her Precepts; ſhe might then indeed have found the one at home more obedient, and the other more tractable and farleſs Rebellious: whereas now they are at ſuch diſtance, that her very Motherhood is called in queſtion, not only of ſome ſtrangers but of ſome of her Sons whom ſhe hath brought forth, who refuſe to take her by the hand; and it is in vain for any to blame them till they can perſwade her to more care and diligence. It is the duty of every Natural Mother to be at the pains, as to inſtruct and lay in good and ſound Principles into her Children while young, if ſhe would preſerve her own honour, and their future ſafety when old; ſo likewiſe to ſet good Examples before them, which is the beſt of teaching: and as much more are theſe things incumbent upon the Spiritual Mother, as the Soul is to be valued above the Body: But ſhe may ſay of her ſelf, what *David* ſaid of himſelf, 2 *Sam.* 24. *I have ſinned and done wickedly, but as for theſe Sheep what have they done, that they ſhould ſuffer for my faults?* The poor Sheep have been ſcattered, worried, and devoured by ſubtle and cruel Wolves, very much through their Shepherds neglect. Now I conceive in this Name, *Mother*, is comprized all the Miniſters of the Glorious Goſpel of Chriſt, who have ſeveral Titles, but moſt frequently that of Shepherds, *Ezekiel* 34. 2. *Should not the Shepherds feed the Flocks?* But how? Firſt they who are rightly ſo intituled, muſt be endowed with a Power to perform; Secondly, with a Will to do well; and Thirdly, with Diſcretion to diſcern: for Learning, Love, and Prudence are the eſſential

parts

parts of a perfect Paſtor: If he want the firſt, wo to the Flock, no man can give what he hath not; if he hath the firſt and not the ſecond, as good want both; ſince the Flock muſt want howſoever: if both the firſt and not the laſt, as good lack all; for they had better give nothing, then no good thing, or then ſome evil thing: And he muſt have theſe Three at leaſt, that would be, as many would be thought to be, a true Shepherd of Chriſts Flock; who muſt be beautified with Learning, as they are the Meſſengers of God, the Eye-light of the World, *Mat.* 5. 14. And as it were a Sun in the Firmament of the Church to diſperſe the Clouds of Ignorance, and give light to ſuch as ſit in darkneſs. Indeed the Biſhops only may properly be ſaid to be Suns, and other Teachers under them, as the reſt of the Lights and Stars, to enlighten the minds of Men, and to impart to others what they have received from God themſelves: But the Sun cannot give light if it be eclipſed, no more can a Paſtor perform his duty, who is drowned in the deeps of dark Ignorance: And where the caſe ſtands ſo, what can follow, but that which our Saviour himſelf ſaid, *If the light which is in you be darkneſs, how great is that darkneſs!* Mat. 6. 23. Doubtleſs it is a very great mercy and benefit, when our God beſtows ſuch Paſtors as are *according to his own heart, who feed his people with knowledge and underſtanding*, Jer. 2. 1. The moſt precious food of the Soul, is the Word of God; *which periſheth not but endureth unto everlaſting life*, John 6. 27. Therefore St. *Bernard* ſaith upon our Saviours words to *Peter, Feed my Sheep*, feed with Prayer, feed with Preaching, feed with thy Life and godly Converſation: The Rule of which is fully ſet down in the 1 *Tim.* 3. from the beginning to the end,

the Miniſters muſt not only be Good, Grave, and Sober themſelves, but their Wives muſt be ſo too, having Children under obedience; for if ſuch can't Rule their own Houſe well, how ſhall they take care of the Church of God? And thoſe that do *Rule well are worthy of double Honour, eſpecially ſuch as labour in the Word and Doctrine.* Theſe, as the three former, do well together, but being aſſunder profit little: To whom was it ſaid but to Shepherds, *Labour till I come, Luk.* 19. 13. Which buſineſs is ſurely performed, if by their Preaching and Living, they gain the Souls of Men; if they rebuke and reprove ſuch as are obſtinate, comfort the Penitent, ſtrenghen the Weak, heal the infirm, bind up the Broken, ſeek what is loſt, and bring again what was driven away; they muſt be Gentle, Careful and Tender, Skilful and Prudent, able to Underſtand and Judge when and what to apply; as thoſe who are skilful in the Art of Phiſick, do not Miniſter all things to all Men, nor at all times, but according to the quality of the Diſeaſe, or the Complexion and Conſtitution of the Body of the Patient: So muſt he that is a healthful Feeder of Gods Flock, be wiſe to conſider the Nature of each Sheep, and the Strength of their Stomachs, and to Miniſter Food there-after; to ſome Miſk, to others Fleſh; ſome muſt be gently intreated, others ſeverely reprehended; ſometimes Wine will be neceſſary, ſometimes Oyl. Becauſe ſome are Lambs and Babes in Chriſt, and muſt be tendered; being ſo weak in Grace and Knowledg, that they cauſe diviſions and ſeparations; being as Waters unſtable in all their ways, *Gen.* 49. and miſled by any: Therefore *Solomon* ſaith, *Prov.* 27. 23. *Be diligent to know the State of thy Folks, and take heed to thy Heards.* Others are obſtinate, wil-

ful,

ful, and conceited, and are therefore to be rebuked ſharply, *Tit.* 1. 13. But the reaſon why this is not minded, is, becauſe ſome want Learning, and therefore they cannot Preach and Inſtruct; ſome want Love, therefore they cannot Pray; and ſome want Prudence, and therefore they cannot Edifie by their Good Example and Government. Thus ſome would and cannot; ſome can and will not; and many neither can, nor will, nor do. This is ſad and much to be laid to heart; and ſhould none take notice of it, the very ſtones would cry a loud to ſee how much the laſt words of the *Hoſanna* in the higheſt have been forgot by ſo many of the Sons of *Jonas*; who while they neglect their duty and diſagree, the poor Sheep periſh in all times. Our bleſſed Lord fore-knowing theſe things would come to paſs, leaves a ſtrict charge upon *Peter*, and by him to all the reſt of his Miniſters, that ſhould be after him; deſiring earneſtly that as they loved him, ſo to expreſs it by their tender care of his Lambs and Sheep, *John* 21. Simon *Son of* Jonas, *loveſt thou me? Feed my Lambs* firſt; and again, *Loveſt thou me?* then *feed my Sheep*; and a third time, *Feed my Sheep*, as if he could never ſay enough to this purpoſe; at which *Peter* was ſorry: and methinks I heard our bleſſed Lord ſay when he ſaw him ſo, *Peter* art thou troubled that I ſo much queſtion thy love to me, by trebling this my great Charge upon thee, to the end thou mayeſt never forget to feed my Sheep? Doeſt not thou now believe, that they are more dear to me than my life, which I have ſo lately laid down and taken up again for their ſakes, as thou canſt Witneſs? They are my Peculiar, Rich, and Tender Treaſure, which hath coſt me dear, and for the which I came from Heaven to Earth, left my Glory and my

Fathers

Fathers Houſe, only to preſerve them, and canſt thou or any elſe blame me for this my great care of them? Now I am returning thither again to prepare places for them, and muſt in the mean time leave them to the care of frail Men, of like paſſions with themſelves, as thou mayeſt believe, if thou doſt but conſider and call to mind thy own great infirmity not long ſince, even when I was in extremity and beſet on all ſides: How reſolutely didſt thou juſt before promiſe me, That though all forſook me thou wouldſt not, but go with me even to Priſon and to Death; and yet no ſooner did a Temptation befal thee, but as I before told thee, thou didſt deny me in my very preſence? And may not I juſtly ſuſpect thy love and care of my poor Sheep, when I am ſo far diſtant from thee as in Heaven, where thou canſt not behold me but by Faith? Which if that fails thee never ſo little, the ſmalleſt Temptation that is, will ſuddenly overcome thee, eſpecially may I not fear that preferment in the World will ſoon make thee forget to be diligent and careful of my poor weak Lambs; like to thoſe ill Shepherds of old, *Ezek.* 34. who did feed themſelves and not the Flock, who did eat the Fat, and cloth themſelves with the Wooll, but fed not the Sheep? And are there not too many who neither take care to ſtrengthen the weak, or heal the ſick, neither have ſought that which is driven away, or hath been ſcattered through Ignorance, and loſt by careleſneſs, as if they had forgot their duty or what was threatned in defect of it? As I live, ſaith the Lord, becauſe the Shepherds have done this, and ſuffered my Sheep to wander in all parts of danger, where they have been ſcattered as in a cloudy and dark day, I will require them at their hands, and they

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ſhall ceaſe from feeding them, and I will ſearch them out my ſelf and help mp Sheep, and deliver them from them that ſerved themſelves of them; thus ſhall they underſtand that I the Lord their God am with them.

Now it may be remembred by ſome that we had not a few ſuch Shepherds (as the Lord here complains of) abour 40 years ago; who, with grief it may be ſpoken, got into fat Paſtures, had Living upon Living, by the which they waxed Fat, Idle, and Wanton: for too many of them made their Belly their God, gloried in their ſhame, and only minded earthly things; they quite forgot their truſt and their Maſters laſt words; laid aſide their Shepherds Crooks and the care of his Sheep together, being laſie, and wanting love, they were altogether unfit to labour in the Lords Vineyard: and it was too viſible how much ſome of them were then given up to their pleaſures and paſtimes; when of ſuch who were no leſs than Doctors in thoſe days, there were ſome that have been called by their own Servants from their Cards, and other Games, ſtrait up into their Pulpits, where they did ſpeak ſo much Nonſenſe, that no underſtanding People were able to hear it with patience: and likewiſe ſo ill behaved themſelves in all other things, that they cauſed the People to tranſgreſs, and almoſt abhor the Offering of the Lord, and loath the hidden Manna of his Word. Then the Sheep began to wander into Corners to hear ſuch as they liked, and ſo have continued to do ever ſince: for our ſubtle Enemy the Devil in his Inſtrument the Pope, perceiving all this, and that the Sheep began to wander and run aſtray through the neglect of their Shepherds, and their own giddineſs, preſently takes the advantage of that opportunity

tunity which he had long waited for; ſends out the Jeſuits, thoſe devouring *Wolves in Sheeps Clothing*, *Mat.* 7. Evil Spirited and Falſe Teachers amongſt them; who ſeemed very zealous for the Cauſe then in hand, and by making ſtrange Faces and uſing ſtrange Tones, and pretending to Inſpirations, ſo deluded the poor, weak, and ignorant people, that they thought them Saints, and flocked after them in whole Droves, till they had Preached them into Confuſion and Rebellion; not only againſt their Mother the Church, but alſo the Lords Anointed, and the beſt of *England*'s Kings, who was a moſt loving and tender-hearted Nurſing Father and only Defender of the true Faith and Religion; and yet nothing would ſatisfie them till they had moſt barbarouſly Murthered him, and that before his own Door: O cruel Jeſuits! How did they then Maske themſelves and walk about in diſguiſe, in every corner of our Streets to delude the people to their ſorrow, and the great joy of the Pope, to ſee how they prevailed to carry on his work; who did not queſtion now but that he ſhould ſuddenly be in the Throne, and make the Church and all, his own: But ever Bleſſed be the Lord who hath yet prevented him of that, though he ſuffers him to go on ſtill, as he is the Rod of his Wrath to ſcourge his People when they thus offend, to the end he may refine them when ſo foul, and empty them from Veſſel to Veſſel when ſettled upon their Lees: All which he hath been doing ſince 42, firſt by a long and bloody War, by the which our Church of *England* was quite defaced and laid waſte, till the happy Reſtauration of our Soveraign *Charles* the Second, whoſe grief it is that he cannot yet ſee it brought into the right Order, by reaſon of our preſent Di-

viſions

viſions: Then a moſt eminent conſuming Fire in our famous City of *London*, contrived and kindled by the Papiſts, and which cannot eaſily be forgot by all the Proteſtant Inhabitants therein. And now but very lately the Lord hath moſt Graciouſly delivered us to Admiration, out of the very mouths of thoſe Blood-ſucking Wolves, when we were juſt ready to be a prey unto their Teeth.

Now ſhall any that truly fear the Lord, dare to go on to provoke him ſtill by dividing one from another, notwithſtanding all the means he hath uſed to cement them together? And will not all the right Shepherds, both publick and private, call to mind their Lords laſt treble Charge, ſo as to get all his Sheep and Lambs together? Since they have been ſo lately put in mind of their Duty by the Judgments paſt, and that it is ſo plain and manifeſt they have been ſo long ſcattered by their Predeceſſors negligence, as well as the wantonneſs of the Flock; and are in continual danger of being miſled by falſe Guids, and of being ruined by ſubtle Adverſaries. Whilſt ſome wander in by paths from the reſt of their Brethren, and reſolve to ſeperate from, and not to joyn with them. Do they not give great advantage to the common Enemies? And ſo long as we are divided, do we not only weaken our ſelves, and ſtrengthen them? And can the Sheep unite or be ſafe, when the Shepherds are divided amongſt themſelves, or careleſs of the Sheep? I could moſt heartily wiſh that all who Adminiſter in holy Things, would joyn in love together to do their Lords Work and Will, and be *Holy in all manner of Converſation and Godlineſs*; and as St. *Paul* ſaith to *Timothy*, 1 Tim. 4. 12. *Be unto them that believe, an Example in Words, in Converſation, in Love, in*

Spirit, in Faith, and to Purity: For Examples do move more than Precepts, and a good Life than a good Leſſon: Men are incited ſooner by Works than Words, and by Lives than by Laws to do well: Miniſters are called the *Salt of the Earth*, and *the Light of the World*, Mat. 5. 13, 14. and are ſet as a Sun in the Firmament of the Church (as it is ſaid before) to diſperſe the Clouds of Ignorance, and give light to ſuch as ſit in darkneſs, and the ſhadow of death. To this purpoſe they ſhould ſpeak ſavourly of the things of God in all their common Converſe with Men; and in their Pulpits as the Oracles of God, and the Embaſſadors of Chriſt, not ſparing themſelves nor their Auditors; but lift up their Voice like a Trumpet, ſhewing the People their Tranſgreſſions, and the Houſe of *Jacob* their Sins: They ſhould alſo Adminiſter the Sacraments frequently and zealouſly, with great Admiration of the Love of Chriſt; and alſo ſee that Divine Service be performed Reverendly and Lively, as it becomes Gods Houſe of Prayer; that ſo all People may have more due eſteem of it, and approach more frequently to it than they do, and let none preſume to do the work of the Lord negligently; but as St. *Peter* ſaith, Let them *Feed the Flock of God*, which depends upon them, caring for it, *Not by conſtraint, but willingly; not for filthy Lucre, but of a ready mind; not as though they were Lords over Gods Heritage, but as Examples to the Flock: and when the chief Shepherd ſhall appear, they will receive an incorruptible Crown of Glory*, 1 Pet. 2. 3, 4. Therefore let all the Miniſters of the Goſpel diſpenſe it freely and impartially to all, not abuſing their Authority in the Goſpel, 1 *Cor.* 9. 18. not uſing flattering words nor colour'd Covetouſneſs,

neſs, 1 *Theſſ.* 2. 5. but exhort and reprove the higheſt as well as the loweſt, uſing the ſame plainneſs as occaſion ſerves, as *Nathan* did to *David*, when he had ſinned, ſaying, *Thou art the Man.* This would come cloſe to purpoſe, and it may be, ſtop the torrent of ſin and wickedneſs in the heads of the people, who are the only Patrons to the reſt in all times: Therefore let them not ſpare the Rich and great Ones in their ſins, neither neglect to inform the poor and ſmall ones in their ignorance, their Souls being alike dear to the Lord; who will require a ſtrict account e'r long of all his Shepherds, for all his Sheep committed to their Charge in every place: And it is much to be feared there will be a very ſad one given to him of ſo many poor Souls both in City and Country, who even periſh for lack of Knowledg. Some between the publick Aſſemblies and the private Meetings, fix upon no Religion at all, but live in the neglect of all the Ordinances and Commands of God daily, and thinking it enough to be counted a Meeter of any Sect; never receive the Sacrament all their days, or hardly know what it means, and have none to take any account of them, by reaſon they take occaſion through our unlawful Separations to ſlip out of the Care and Obſervation of all their Teachers, as many of them have done from their Childhood to Old age, and ſo die and periſh in their ſins. This is a very ſad Conſideration: Alaſs if ſuch are poor, they may go where they will, for none for the moſt part is regarded in a Pariſh but the Rich: None in the Meetings, but ſuch, ſhall be admitted and taken notice of and held faſt; as if thoſe who have no Money had no Souls, or becauſe the poor Sheep are ragged and torn, they were no Sheep; though it is ſaid, The poor receive

Goſpel, *Mat.* 11. 5. and are Rich in Faith, and ſhall be made Heirs of the Kingdom of Heaven. It was the ſad complaint of Mr. *Sidrac Simſon* at his death, that he had been ouly Ambitious to make up his Congregation of the Rich and Great Perſons, and refuſed the Poor, who brought but little profit. Thus the Goſpel hath been made a Merchandize and Preaching a meer Trade; ſelling thoſe Souls for little, which are of infinite value; being not *purchaſed with Silver or Gold, but with the precious Blood of Chriſt*; 1 Pet. 1. 18. Such little conſider their worth, or the great account that muſt be given for them; who prefer their own profit or wilful humours, ſo as to ſpeak and write all they can to promote and uphold Separations and Diviſions, the which ſo long as they remain amongſt us, it is moſt ſure that Thouſands of poor Souls muſt periſh. And on the other hand, in what a ſad condition muſt thoſe places be (of which too many there are in the Countrey) where either the allowance is ſo ſhort as will not encourage any Perſon of Worth to look after it; or although it be ſufficient and plentiful enough, yet being in the hands of ſuch as accumulate as many Livings to themſelves as they can obtain, or the Laws permit, get any poor Curate to Officiate there upon Terms that will ſcarcely keep Life and Soul together, and who being as poor in Capacity often as outward Condition, ſtarve the Flock: But what account will be given of theſe things in the great day of Chriſt's coming, is dreadful to think upon. It muſt be granted, as it is both right and juſt; that all who Preach the Goſpel, and have ſuch plentiful maintenance ſettled by Law; as may not only ſupport themſelves and Families who they are to provide for, but alſo keep up their Authority, without being

being beholding to, or depending upon their People, or be at their diſpoſe; who then would look to be humoured ſo, as not to ſuffer their words of Exhortation or ſound Doctrine, or to be told either of their Sins or Duties: This were indeed unſufferable, and the ſame it were that Miniſters ſhould be put upon any thing, but only to mind their Heavenly Calling without the diſtracting Cares of the World: and thoſe are moſt unworthy perſons who endeavour to withhold their Tythes and juſt Dues from them; which is appointed for them according to the Law of the Lord in old times, for the Preachers of the Law, who doubtleſs hath intended no leſs, for the Miniſters of the Goſpel; for if we receive of their Spiritual Things, it is but right and equal they ſhould have a ſhare in, and pertake of our Temporals; as in *Gal.* 6. 6. 1 *Cor.* 9. 13. But though this be true, yet the true Preachers, like St. *Paul*, will be willing to work with their own hands if need require, rather then not to Preach the Goſpel: therefore in ſuch a caſe, if ſuch have Food and Raiment, let them therewith be content, for they will have a great ſhare in the Reward to come: But on the other ſide, if the World chance to flow in more plentifully upon them, then let ſuch have a care of Covetouſneſs, which being Idolatry, is a moſt odious ſin in all, but eſpecially in them: Therefore inſtead of this, would they uſe ſuch Talents to the Glory of God by doing good, and ſhewing their love to their great Maſter, by their Bounty and Charity to his Poor, which he hath left in the World in his ſtead; they would not only ſet a good and excellent Pattern to all others, but alſo an evident Seal to their Miniſtry, that they believe what they Preach, and that they now live in the World by Faith, more than by Senſe.

Oh,

Oh, did but our Shepherds thus ſhine in their lives, aſſuredly the bright Beams thereof would ſo dart themſelves forth into all the dark Corners, where the poor ignorant, yet I hope harmleſs and innocent, Sheep are at preſent ſcattered; I mean Diſſenters: ſome of which I verily believe truly fear God, and deſire to walk in the ways of his Commandments; and govern their Thoughts, Words and Lives, by the Precepts of the Goſpel of Chriſt: and ſhould I not ſpeak charitably of ſuch, though they don't concur with me in their Judgments; I might hereby give them cauſe to ſuſpect, that either I can't diſcern betwixt them and others of a more baſe and and vicious Life; or elſe that I have not ſaid this out of that ſincere Love and Affections I have to all ſuch, as being grieved to ſee them led ſo much out of the way in their Journey to the Spiritual *Canaan*, as I can ſpeak by experience; and therefore heartily deſire they may ſee ſuch a brightneſs and beauty in our right Guids as may not only invite but direct them out of their Barren, Thorny, and Briery, and moſt dangerous Wilderneſs, where they now feed, into the Green, Fat, and Flouriſhing Paſtures of Gods publick Church and Ordinances; where they will not only be ſafe, but find much pleaſure and delight: for their company there, would help to make a very ſweet Harmony in the Ears of the Almighty, and their Prayers joyned with the reſt of their Brethren, mixt with Love, would be of great force to withſtand and prevail againſt thoſe who are not only our cruel Enemies, but the implacable Enemies of our Lord Chriſt, his Goſpel and Truth. But till this Union be made, we can never fight this Battle, like goood and faithful Soldiers under his Banner againſt theſe, his and our Enemies, who

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are both great and potent; but may expect while we thus disagree like peevish and froward Children, that our all-wise and heavenly Father, will yet make use of them as Instruments in his hand to correct us till we are Friends, and love each other: Therefore as we are the Children of one Father, Redeemed by one Lord, hope to live Eternally together in one Heaven; so let us no longer be strangers here, neither fall out in our way thither, for we are Brethren; and as such let us all pray that the cementing Grace of Love, may never more be wanting either in Shepherds or Sheep, but that we may all be as one Flock, under him who is *the chief Shepherd, and Bishop of all our Souls.*

But can any else hope to see these happy days, so long as the poor Sheep are too often under the Government of such as use flattering words and coloured Covetousness, to keep them in all paths of danger, where they have been scattered ever since the cloudy and dark days; making them believe still, that there are such frightful things in the Publick Assemblies, as are not fit for them to comply with; not only dull Priests, wearing the Babylonish Garments, but that the Common Prayer is no other then Popish Service, and the like. Whereas blessed be the Lord, *England* was never supplied with better publick Preachers, than now it is, nor any Church with a better and more regulated Service, the Prayers being considered, the best of Prayers, composed with the due deliberate care of Learned and Holy Men, who grounded them only upon the Word of God, and have a great advantage above their Prayers in private Meetings, which they call *Extempore.* These they say flow only from the Spirit; from what Spirit I shall not determine, but I

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am ſure ſo faſt ſometimes, that they themſelves know not what they ſay; inſomuch as it hath been a grief to ſome of them to conſider their own words, upon conſideration and the admonition of others; as it happened to one who had his Prayers writ down by another that afterwards ſhewed the ſame to him, not, as if they had been his, but deſiring his opinion of them, he forgetting they were his own words; when he had read the Paper, ſaid it was in his judgment, no better than Blaſphemy; upon which the party told him, they were his very words ſuch a day of the Month. Oh how often hath our loving Lord ſuffered himſelf to be affronted by the Worms which craul about his Foot-ſtool, by ſuch who are not worthy ſo much as to look up to him, much leſs to have to do with ſo holy and pure a Majeſty as he is; who hath commanded us, becauſe *He is in Heaven, and we on Earth, that our words ſhould be few*, and well conſidered; and to this end he left us that moſt Excellent and Abſolute Form of Prayer in his Goſpel, as a Platform and Foundation of all Prayer; the which we may ſay as often as we will, and inlarge upon it, according as our occaſions require: Certainly ſuch muſt needs think themſelves wiſer than God, who think to go beyond it, or out-do it, or undervalue it, as I have known ſome to have done in our late times; that have run out of the Church, when they have heard it mentioned; poor hearts who never underſtood it, nor that place in the 1 *Cor.* 14. *I will pray with the Spirit; and will pray with the Underſtanding alſo; I will Sing with the Spirit, and Sing with the Underſtanding alſo; and not to be raſh with our Lips to utter any thing before the Lord.* When we make a Petition to an Earthly King, what care is there taken to draw

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it up exactly, and with what Fear and Reverence is it presented to him, as it is fit to be; but when we Petition the Great King of Kings, we think any words that come uppermost without any forethought, is good enough for him. It is much to be feared that while some Ministers are to seek what to say, that their thoughts are more imployed to make new Matter, than to have their Hearts affected in the duty; and their People, whose hearts should go along with them, and be as much concerned in the same Petition, imploy their thoughts likewise more to watch what new words they speak; and that they be not the same he spake the last time he prayed; then either to keep their Minds, or Bodies, in any reverend or due Decorum; and although they have the Example of *Daniel* and *David*, and our Blessed Saviour himself; to kneel or stand at least in Prayer time, yet will adventure to sit, or lean, or sleep; because may be, they say it is Popish for them to shew any Reverend Posture with their Bodies, and God only requires their Hearts. This can never be right Praying by the Spirit of God, who is a God of Order, and not of Confusion: But alass, this is not considered at all by Men-pleasers; I mean such Ministers, who only take care for new Expressions, every time they pray; as much I may say (if the comparison be not too mean) as Poor *Robin* does to fill up his Almanack every year, to delight the peoples fancies, which otherwise will not sell well; so such only take care to please the fancies of their Hearers, upon whom they depend for their maintainance; serving themselves of them, taking their Fleeces so secretly, that none knows the worth of them, but themselves; and it is to be feared, these sweet Morsels and little else, hath made many

follow their people into all parts, to perſwade them that they are the only Saints on Earth, and holier than all others, who muſt ſtand off; juſt as any may perſwade mad people that they are Lords and Ladies, and they take themſelves to be ſuch. The like it is with ſome of them; they take themſelves to be Saints, becauſe they are joyned to ſuch a Private Meeting; though poor hearts, many of them are as ignorant, and can't give ſo good an account of the true grounds of Religion, as a Child may do at Three years old, for all their Spiritual Teachers; who will wiſh one day that they had not thus deluded poor Souls, and ſinned ſo much againſt their own Conſciences and Reaſon, if they have either, as many of them ſeem to have done; being in the ſame Circumſtances with thoſe whom the Lord hath committed the care of his Sheep unto: though who are ſo miſtaken in their work, that inſtead of dividing the Sheep from the Goats; divide the true Sheep one from another, and cauſe them to diſagree, or at leaſt hinder their Communion one with another. If ſuch have any love to their Lord or his Sheep, let them now ſhew it by their willingneſs, to lead them into the beſt Paſtures, which are the Publick Congregations; and there abide with them, to help, feed, and nouriſh them; for they will ordinarily follow their Guids where ever they go, and hearken to their voice, when none elſe; and if they go wrong, it is their faults, in whoſe power it is to lead them the right way: but in caſe there be any amongſt them that will not hear them, nor the Magiſtrates, truly ſuch Sheep, for ought I know, were better in the Shambles then in the Flock. But to this, ſome ſeem to anſwer, it were indeed a very eaſie matter for us to perſwade our People to go to the publick Churches; but

but then what ſhall we do our ſelves, there can be no imployment for ſuch who have ſo long abſented themſelves as we have done, and we ſhall then want thoſe ſupplies as we uſe to have in private; and ſo we and our Families may ſtarve. This will be a very poor and ſad Plea another day, that they neglected their Duties, to the loſs of many Souls; becauſe they could not truſt God with their own and their Families Bodies, to provide for them; aſſuredly there is both work and wages enough in the Lords Vineyard for all his Labourers, if things were rightly ſtated amongſt them, and every Flock had one Shepherd; and every Shepherd his due Attendants to aſſiſt him, as he ought to have; for the Vintage or Harveſt is very great, but the faithful Labourers are but few; therefore not only let them give their Aſſiſtance, but pray that the Lord of the Harveſt may ſend forth more Labourers to get in his Harveſt. For if an Army of Souldiers want ſo many Officers to attend it, much more the Church of Chriſt; and likewiſe if there be ſo many men that have ſeveral Imployments, as in the Law they have, for the making ſure our Temporal Eſtates to us in this World; how many more ought there be, in order to the making our Calling, and Election, and Eternal Inheritance ſure, in the World to come: I ſhall leave all theſe things to the conſideration of the Miniſters of the Separations, hoping they will not long be ſuch; but ſuddenly joyn with the reſt of their Brethren the Publick Miniſters, to gather in the Sheep which have been ſo long ſcattered; there being multitudes of them fallen into the Thickets and deep Pits of Ignorance and Atheiſm, where they work all manner of Wickedneſs: From whence is our preſent danger and fear of a ſudden miſery, if great pains and

care be not taken to prevent it: for can it be imagined, but that the Whoremongers and Adulterers, the Swearers and the Liars, the Drunkards and the Cheaters of this Age, who live in the continual Breach of all Gods Commandments, will not also turn Papists suddenly, if occasion serves: And besides this, have we not innumerable companies of Idle Vagrants, who know not that it is their duty to Work for their Bread; but chuse rather to live upon Stealing and Couzening, and are so poor that they are ready upon all occasions to be hired by the Jesuits any day for a little Money to swear for them, or do any thing else they will put them upon; and may not we expect this will also help to cut our Throats, unless the Lord have more mercy on us then they, when ever they are put upon it: And we may assure our selves, that if ever things should be brought to this, we who are separated now, shall be all laid together in Blood, and fare all alike: Therefore let all be up and doing that work, as we would be willing to be found doing in such a time, or when our Lord shall come; not being of the number of those who are marked for causing divisions, *Rom.* 6. 17. for such may be looked upon as no better than the Popes Agents to help his Jesuits to carry on their work, which they daily contrive. It is to be admired that so many sober, well-minded, and understanding people, do not yet see their danger by their being scattered up and down from the rest of their Brethren, and are called by other Names differing from theirs: for though all the Flocks are in continual danger of the devouring Wolves, yet the scattered Sheep are more exposed to be a prey unto them, as they may easily perceive, if they will: for how often do they go about to inthral them?

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Calling them, *Presbyterian Plotters*, and the like, and endeavour all they can to prove them so, if it were possible, while they walk in by-paths from, and are strangers to their Brethren; whose desire it is, that they should now come into the right way for their safety; which if they will not comply with, let them not blame them who are in Authority, if they use severity to compel them; and not look upon it as persecution for the Truth, but just dealing for their wilfulness and obstinacy herein; and that which consists with love, since it is only to secure them from a future danger of the common Enemy. And now let not Pride and Covetousness in any of their Teachers, hinder them from accepting of so kind a proffer: But if they truly love God, let it now be seen, in that they love their Brother also; as in *John* 4. And the same I commend to all, it being so much wanting; and will conclude this, with the Prophet, who compares brotherly love, *To the precious Oyl that ran down upon the Beard, even upon* Aarons *Beard, and went down to the Skirts of his Cloathing*; Psal. 133. 2. For as an Oyntment well compounded of sweet and Odoriferous things, cannot but be acceptable to the scent of all Men; so the Unity which beginneth at Religion, and stretcheth to the utmost Borders of the Church and Common-wealth, cannot but both please God and all good Men; and therefore the Apostle saith (as ye are Men, and as ye are Christians) *Love as Brethren.*

I thought here to have concluded, but because I may not seem just to our Dissenting Brethren, when I before make their only Objection against Uniting to the present Church, to be the loss or uncertainty of a Maintenance, whereas there are others, seemingly

ingly at leaſt, of greater force, as that of having their Call from God, and being appointed Shepherds by him; by vertue of which, they conceive themſelves obliged to continue in their duty, and that it is not in the power of Man to ſuſpend them from it: I ſhall therefore (though out of its place) be ſo juſt to them and their Cauſe, as to conſider it, and will return as fair and full an Anſwer to it, as I can. To begin therefore with the Queſtion.

Queſt. 1. Whether may our Govenors ſilence a Miniſter of the Goſpel, or no?

Anſ. I judge they may, and the Miniſter ſo ſilenced, is bound in Conſcience to ſubmit: Remember the Queſtion is not, Whether Governors may expel the Goſpel, and extirpate him; or whether they can deprive a Miniſter wholly of his Office, and reduce him to the State of the Laity or not? But whether they have power to make this or that particular Miniſter, or ſort of Miniſter, to ceaſe for a time, or altogether from the Exerciſe of his or their Office in their own Dominions? This I affirm, and therefore will in the firſt place conſider the force of their Reaſons: The chief whereof I conceive to be theſe Three. 1. The Vertue of their Commiſſion. 2ly. The Succeſs of their Miniſtry. 3dly. The Inſufficiency of the Cauſe, for which ſilenced. *Object.* It is ſaid they have their Commiſſion from God; and can Man reſtrain them from Executing their Commiſſion? Hence, when *Peter* and *John*, Acts 4. 19. were charged by their Governours not to Preach any more in the Name of Chriſt, anſwered, *Whether we ſhould hearken to you, more then to God, judge ye?*

In Anſwer to this, I ſay, It is a Caſe of a far differing Nature from our Governours in *England*: For thoſe Jewiſh Governors, deſigned not only the ſilencing

lencing of those Two particular Persons, but commanded there should be no more Preaching in the Name of Christ, *Acts* 4. 17, 18. but our Governors are so far from that, that they do not forbid so much as your Preaching, if you will do it according to the Law of the Land; much less do they forbid the Preaching of the Gospel, but greatly commend it; yea command it openly, and always encourage it; only they have forbid it to be done in such a manner. 2ly. The case is far different, in respect of the Persons Inhibited, for the Apostles had an immediate Call from God to Preach, but the Call of Ministers now, is by the hands of Men. Here Note, There was no mistake in the Call of the Apostles, but there may be such in ours as may make it justly null; for God only knows the heart; man knows not whether it be Christian or Infidel: God knows the secrets of the heart and life; man knows not whether a Murtherer, Sorcerer, Sodomite, or not. But the Apostles Commission to Preach being immediately from God, could not in Reason be restrained but by the same Authority. The young Prophet, that had a Command immediately from God, was punisht by God with death, for transgressing it, although the old Prophet assured him, God had revok'd it: But Ministers receiving their Commission by the hands of Men, they assuredly have power to restrain them; otherwise God having not given Men an Infallible Spirit to Judge who are fit, and who will remain such, hath left the Church alone, of all other Societies, without a Remedy for Intollerable Mischiefs; that is to say, In case a Minister prove Debaucht, and a Seducer, &c. 2ly. by the Answer to this instant we have an Answer to the first Reason of the Doubt: It is true, God hath appointed

pointed the Office of the Miniſtry, and hath now therefore given Authority to Commiſſion others to Execute the ſaid Office; ſo that we muſt ſay the Office is of God: but Miniſters now have the power to exerciſe this Office from Men, and he that can open, can ſhut: So that if they ſay they have a Commiſſion from God, though by Men to Preach, ſo we ſay in like manner they have a Command from God, though by Men, not to Preach. The ſame power now ſhuts that opened to them. The Supream Power, or Magiſtrate under God, having none his Superior but God, can be controuled by none elſe; but Inferior Magiſtrates may plead that their Offices are as much from God, as theirs that make this Objection, *Rom.* 13. 1. and yet be fixt in their particular perſons, by the Authority of Men; and therefore one as well as the other may by their Superiors, if they ſee cauſe, be reſtrained from the exerciſe of their Office. 2d. Reaſon of the doubt is, That not only the Miniſters ſilenc'd are good Men, but do much good by the uſe of their Miniſtry; ſo that to ſilence them, ſeems to hinder the Salvation of Souls, which no good Man ought to be guilty of. For Anſwer, Who are they that do ſo much good? Who? We, ſay the Presbyterians: We, ſay the Independants: We, ſay the Anabaptiſts: The ſame ſay the Quakers, and ſo ſay the Papiſts: And if all Perſons may be their own Judges, this may be a Plea for all, yea for the *Turks* alſo: For I have heard that ſome have been made better by their Preaching out of the *Alcoran* to them. Now do not our Brethren thus make their Adverſaries Argument againſt them unanſwerable; for they ſay if Souls be perverted, and they that are Peaceable are made Seditious, the Humble are made Proud and Cenſorious: Or thus, if thoſe

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that did formerly Reverence Superiors and Obey, and were devout in the Godly Prayers now used in the Church, do now instead of the former, despise Dominion, speak evil of Dignities, Civil and Ecclesiastical, and withal Blaspheme the Worship of the true God: I say if people be thus debauched by Non-conformists Ministers of what sort soever, are not such deservedly silenced? But suppose such say as before, they do a great deal of good, yet I say as long as Governors allow a sufficient supply and means for Salvation; if we boast not of the like success in our Ministers, the Governors are not to be blamed for silencing the former, if they deserve it, but the People for not profiting by the latter. For profit in Spirituals, ariseth not so much from the Excellency of the Preacher, as from the diligence and honesty of the Hearers: I know they farther Object, That there is not a sufficient supply, in respect of the quality and number of Preachers and Places, there being a need of five times as many more in the Out Parishes of *London*, suppose as they are settled by Law. For Answer, I will not make Comparisons, but tell them, That where there are any bad Ministers, there is a Law to suspend or eject them; and it is now executed where pursued; and where the People are too numerous for the Parish Churches, Publick Chappels, and new Parish Churches may be Erected, and Conformable, Honest, Able Ministers maintained in them, with as little Charge to the People, and better liking to our Governors by far, then such Conventicles as they dare not trust: So that if that want can be honestly supplyed, it can be no just excuse for Irregularity and Disobedience. Object 3. But suppose such Non-conformists Ministers are not Conscious to themselves of any sufficient

ent Cauſe for ſuch a Cenſure, or that our Governors do ſuſpend them wrongfully: Are Miniſters bound in Conſcience to ſubmit? I Anſwer, I do believe that Governors ought to ſilence only for weighty Reaſons; but when thoſe Reaſons are ſufficient, the Governors are to be Judges: *Solomon* thought ſo; who for Reaſons known to him, 1 *Kings* 2. 27. thruſt out *Abiather*, and very fitly depoſed him from being Prieſt; and our Governors think diſobedience to the Laws a ſufficient Cauſe now; and if Governors may not judge which are ſufficient Cauſes, then there could be no effectual courſe taken to correct heinous Offenders; for it is very rare, if ever they know that thoſe who deſerve ſilencing, will confeſs that they do: But put the Caſe yet higher, ſuppoſe they not only think that they are unjuſtly ſilenced, but that really it is ſo: Are they bound in Conſcience then to ceaſe from the Exerciſe of their Miniſtry? I Anſwer, Yes they are, ſo long as it appears that our Governors intend they ſhould; and that the Authority that made the Law, doth not mean it ſhould be diſpenc'd withal; although no Schiſme or other Evil, ſhould be conſequent upon their Preaching: For we may lawfully do thoſe things when commanded; that Governors may not lawfully command; that is to ſay, we may twice or thrice pay our proportion to a Tax; and if it be lawful to be done, it is our duty to do it, although our Governors ought not to have commanded it: 1 *Pet.* 2. 13, 14, 15. *We muſt be ſubject not only to the Good and Courteous, but alſo to the froward*; and when we ſuffer wrongfully, 19 *verſe*: We muſt obey them, when their commands are burthenſome; and ſubmit when their puniſhments are undeſerved, 26 *verſe*; for as none are Superior to our Governors

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but God; ſo none can diſpenſe with their Commands but God; and if God forbids not, *We muſt be Subject even for Conſcience ſake.* (1.) If we would diſcharge our Conſciences to God, we muſt be obedient to the Laws of Men, *Submitting our ſelves to every Ordinance of Man for the Lords ſake.* Now to bear the puniſhment only, is not to bear the Law; for then they in Hell are good Subjects to God; for as it may be a Law, that is to ſay, a Command, which we are bound to obey, although no puniſhment be affixt to it; ſo the puniſhment is no part of the Law, but to move Men to obſerve and keep it. If I have omitted any thing that may yet cauſe doubts, I wiſh I knew it: And if all their doubts are ſatisfied, the leſs will ſerve for the Second thing I deſigned; there being but little need to prove that of which there is no doubt. To conclude, let ſuch conſider what St. *Paul* ſaith, *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers*; and what St. *Chryſoſtome* ſaith upon that place, Let every Soul, whether Apoſtle, Evangeliſt, or whoſoever; let ſuch think on the carriage of the Ancients. In the like caſe *Euſebius* of *Samoſata* went privately into Baniſhment, leaſt the People ſhould have forc'd him to have been diſobedient to the Imperial Edict; alledging this place of Scripture for it; and thus did *Athanaſius* ſubmit to *Conſtantius* the *Arrian* Emperor, for the ſame Reaſon; and there was no alledging then, that the people would need them; for they knew it was their duty to be ſubject, and they would not do evil, that good might come of it. We muſt not commit ſin to ſave a Soul: Let ſuch conſider 2dly. How near of kin the contrary Doctrine is to the great Error of the Papiſts, which would exempt the Clergy from the Civil Power; and an approach to it,

lies as no ſmall blot upon the Presbyterians of *Scotland*, in the Caſe of *David Blake*, who having ſaid in the Pulpit, That all Kings are the Devils Bearns, and that the Heart of their King *James* was full of Treachery; was both by the King and Council called to an Account for it: But he preſented his Declinator, renouncing both the King and Council as Incompetent Judges, and Appealed to the Aſſembly of the Kirke, and this the Council of the Kirke then ſitting at *Edenbrough*, Abetted him in: And when he perceived that the King and Council would yet proceed to Sentence him, by their means he raiſed the people of *Edenbrough*, and forthwith they Aſſaulted the Kings Houſe, ſo that he was forced to flie; they calling this the Cauſe of God and Religion: and this was frequently the practice of thoſe Miniſters, to decline the Judgment of the King and Council; Aſſerting they had no power over them, as to the Exerciſes of their Office. 3ly. Let ſuch conſider how Kings can be Nurſing Fathers to Church and State, if they have no power to ſilence Miniſters: They cannot but know the moſt part of People are fooliſh, and how eaſily and advantageouſly the Pulpit can ſeduce and pervert; and alſo how ready the People, by them ſtirred up, are to take Arms for Religion; and how often, even in our days, their Preachers have been Trumpeters to War. And although we know well Chriſtian Religion enjoyns the contrary, to wit, Meekneſs, Subjection, Patience, and no where exhorts to Fight for our Religion; yet what hath more diſturbed the World, then miſguided Conſcience? And how can Magiſtrates preſerve the Peace either in Church or State, if they have no power to ſilence theſe Teachers of the people when they ſee cauſe? 4ly. Let

ſuch

ſuch conſider how indifferent and diſputable their own Form of Worſhip is; our Obedience to Superiors is moſt plain, inſomuch, that I know not any duty in the New Teſtament that is more ſolemnly injoyned, and earneſtly exhorted unto, then Obedience to Superiors; as is already both from St. *Paul* and *Peter* manifeſted: And dare they tranſgreſs ſo plain Commands for ſo diſputable things as they contend for? For it is not matters of Faith, they and we agree well enough therein, no nor Worſhip, which they may exerciſe; but it is for their own way of Worſhip which they thus contend: And herein let them conſider how little good their Miniſters can do more then ours: Inſtruction, Prayer and Sacraments, may out of doubt be done by ours as well as theirs: So that all that is is peculiar to their Miniſters, which ours do not, their peculiar way or mode of Worſhiping: Now let them think whether it were not far more Vertuous, and better for the Nation, that the People ſhould learn and practice Obedience, Love, Peace, and Unity; then only their way of Worſhip: Obedience being better then Sacrifice.

An Hymn in Honour of Chriſt and his Church.

O H Mother dear Jeruſalem,
Jehovah's *Throne on high*,
O Sacred City, Queen, and Wife
Of Chriſt Eternally!

My Heart doth long to ſee thy Face,
My Soul doth ſtill deſire
Thy Glorious Beauty to behold,
My Mind is ſet on Fire.

Ob

Oh Comely Queen, in Glory Old,
In Honour and Degree,
All fair, thou art exceeding Bright,
No ſpot there is in thee.

O peerleſs Dame and Daughter fair
Of Love, without annoy
Triumph, for in thy Beauty brave
The King doth greatly joy.

Thy Parts, thy Shape, thy ſtately Grace,
Thy Favour fair, indeed,
Thy comely Hew and Countenance
All others doth exceed.

My well beloved Mate did put
His Hand within my Door.
Therefore in him, my Love, my Joy,
My Love encreaſeth more.

I ſought him in my Bed, my Joy:
Alack for Love I die;
I ſought him oft, and now behold
I found him preſently.

Now will I hold him faſt indeed,
Till he brings me unto
His Mothers Houſe, and Chambers fair,
I will not let him go.

For there I hope abundantly
His Duggs to ſuck, and there
I ſhall be ſure to rid my ſelf
From Hunger, Thirſt and Fear.

His ſhadow me doth cover quite,
Where-under I do ſit;
His Fruit is ſweet and pleaſant both,
My Mouth requireth it.

What is thy well-beloved Mate,
Thou fairest of thy kind?
My Love is White and Ruddy both,
Of Thousands chief Assign'd.

Oh Mother dear Jerusalem,
The Mother of us all;
How Fair thou art and Delicate!
Nothing shall thee befall.

Which here on Earth we suffer oft,
Poor Wretches that behold
The World in sorrows drench'd, and fill'd
With mischiefs Manifold.

In thee Jerusalem *I say,*
No darkness dare appear,
No Night, no Shade, no Winter foul,
No time doth alter there.

No Candle there, no Moon to shine,
No Glittering Stars to light,
But Christ of Righteousness the King,
For ever shineth bright.

The Lamb unspotted White and Pure,
Of thee may stand in lieu
Of Sight, so great thy Glory is
This Heavenly King to view.

He is the King of Kings beset
Amidst his Servants Bright,
And they his happy houshold all,
Do serve him day and Night.

They Praise, they Love,
They Love, they Praise,

They

They Holy, Holy, cry, (continually.
They neither faint, nor tayt, nor end, but laud

O happy hundred times were I,
If after wretched days,
I might with listning Ears conceive
Those Heavenly Songs of Praise.

Which to the Eternal King are sung
By Heavenly Wights above,
By sacred Souls, and Angels sweet,
To Jehovah God of Love.

But much more happy should I be,
Might I be of their Quire,
To burn with heat, and Prayers repeat,
Fervent more hot than Fire.

Into thy Gates shall none approach
But honest, pure and clean;
No filth, no spot, no shameful thing,
Shall ever come therein.

Of Stones full pretious are thy Towers,
Thy Gates of Pearls are told,
There are those Alleluiah's sung,
In Streets of beaten Gold.

Those Stately Buildings, high in State,
On squared Stones do rise,
With Saphires deck'd, and lofty Frames
Enclosed Castle-wise.

O Father dear, said Christ, let them
That given are to me,
Be with me, that they may behold
My Glory had with thee.

Even

Even ſo dear Jeſus ſhall it be,
Make me ſo qualified,
That pure and clean, and only thine,
I may become thy Bride.

O fear it not thou precious Soul,
Since thou haſt true love for me,
But thee and I ſhall be together
To all Eternity.

And that thou mayeſt be ſure hereof,
In Bernard *thou mayeſt ſee*
What I have done and ſuffered,
To purchaſe this for thee.

Here followeth St. *Bernard's* Verſes.

Into Jeruſalem *our Saviour Rides,*
Upon an Aſs; a ſimple harmleſs Beaſt,
The People ſpread their Cloths and Boughs beſides,
Crying, Hoſanna *thou in Heaven higheſt.*

At Table as our Saviour Chriſt did ſit,
A Woman poured Oyl upon his head,
Judas *the Traitor much Repines at it,*
And ſells for Money the Eternal Bread.

Chriſt Jeſus waſhed his Deſciples feet,
They loath, refuſe, but he inforceth it;
For ſupper done; to Simon *thus ſaid he,*
Unleſs I do't, thou haſt no part with me.

The time near come that Chriſt ſhould be betrayed,
The Paſchal Lamb prepared, where he thought fit,
Unto the Twelve our Saviour Chriſt thus ſaid,
This Cup my Blood contains, drink all of it.

Amongſt the Twelve, as Jeſus ſat at Meats,
At his laſt Supper, thus to them he ſaid,
Who dips his hand in diſh, and with me eats,
By him the Son of Man ſhall be betraid.

My Soul is heavy, even unto death,
Mans ſin doth Blood and Water from me drain,
For Sin I feel my Fathers angry Wrath,
For Sin I drink this Cup of deadly pain.

The Prince of Peace, the Lamb of God betraid,
Expos'd to Murtherers by a Traitors kiſs,
Judas *reſtores the price the Prieſts had paid,*
Deſpairing hangs himſelf: Traitors mark this.

To Annas *firſt his Chriſtian Fetters led,*
From thence to Caiaphas, *where he beaten is,*
And Scourg'd, and Mock'd, Spit on, and almoſt dead,
All which he endur'd to bring us unto Bliſs.

To Caiaphas *Houſe, where Scribes Aſſembled are,*
And Prieſts and Elders, Jeſus Chriſt is led:
After to Pilate, *where he meekly bears*
Their Scoffs, and Thorny Crown upon his head.

Trembling with fear, caus'd by a ſilly Maid,
Once, twice, yea thrice, St. Peter *doth deny*
His Bleſſed Lord: Remembring what Chriſt ſaid
Goes forth, Repents, and Weeps moſt bitterly.

Like an Offender Jeſus Chriſt is bound,
And ſent to Pilate: Pilate *doth confeſs,*
That Chriſt is guiltleſs: Nothing could be found
To prove that Chriſt, their Law did e'r tranſgreſs.

Though Pilates *mouth did Jeſus juſtifie,*
And Pilates *Wife the like did teſtifie,*
Yet Scourg'd he is: therewith not pleas'd, they cry,
His Blood on us and ours, him Crucifie. Our

Our Blessed Saviour Christ, the perfect Gain,
Doth bear the Cross whereon himself must die,
Simon *of* Cyrene *sometimes they constrain*
To do it. So saith the truth, that cannot lie.

View here the Wounds of Christ upon the Cross,
His Head, his Hands, his Feet, also his Side,
Bleeding amain, consider eke the loss
Of his dear life, what more could he abide.

'Twixt Thieves Christ suffer'd, for no fault shed
His precious Blood, the Sun thereat asham'd,
O'r-veil'd his Face, the Graves gave up their dead,
With wonders more that cannot here be nam'd.

The Blessed Virgin standing by the Cross
Of Christ our Lord, behold thy Son, said he,
Unto his Mother, Oh most grievous loss,
That he must die, who from all faults was free.

When Christ upon the Cross for us was Nail'd,
And that his Ghost was ready to depart,
The Sun asham'd, his splendent beams o'r-vail'd;
As blushing to behold so vile a part.

When Christ our Lord the Fountain of all bliss,
Had said I Thirst, and that the hour was come,
That he to Death must yield for our amiss,
He said its finish'd now, and all is done.

Strange Wonders at our Saviours death were wrought,
The Graves did open, and the dead come forth,
The Temple rent in twain, dumb Creatures fought
To express to blinded Jews, their Makers worth.

Within a Tomb, which in a Rock was wrought,
Joseph *Inshrines the Body of our Lord,*
Wrapt in a Cloth, which he of purpose bought.
Oh happy Man that did such Love afford.

Two

Two Maries came to seek their Lord in Grave,
To whom an Angel bright appears, and saith,
Amongst the dead your Lord you cannot have,
Then Christ himself appears to Arm their Faith.

I have here added these Verses, to the end that Children may be taught to say them by heart; for it is much better to fill up their little minds with these things than with Ballads, or the like.

FINIS.